

SOME OF THE
SAYINGS OF ALI

By

AL-HAJJ QASSIM ALI JAIRAZBHOY



**THE WOKING MUSLIM MISSION
AND
LITERARY TRUST
THE MOSQUE, WOKING, ENGLAND**

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The Late Mr. Jairazbhoy



Bai Rahmat Bai

The Late Mr. Jairazbhoy of Bombay is the father of Al-Hajj Qassim Ali Jairazbhoy who is the author of this book. The Late Mr. Jairazbhoy was a distinguished pioneer of Commerce and a citizen of exemplary honesty and industry. He was a philanthropist and a public-spirited citizen of an uncommon type. He proved himself to be shrewd and far-seeing in all matters relating to trade. A considerable portion of a considerable fortune, he spent in promoting education, relieving the poor and destitute, comforting the sick, erecting sanatoriums and rest-houses and generally in endeavouring to ameliorate the condition of less-favoured members of the Muslim Community. He was an esteemed citizen, distinguished leader and a noble benefactor. He spent a major portion of his wealth on charitable purposes. **Bai Rahmat Bai** is the mother of the learned author. She set the example of organising public charity of a utilitarian nature. She is a woman of singular ability. She has a most attractive nature. Her benevolent deeds and her practical enthusiasm in every good cause, have earned for her the esteem of the public.

Secretary,
THE WOKING MUSLIM MISSION
and
LITERARY TRUST, LAHORE

To my Father who passed away
when I was ten months old and
to my Mother who "brought me
up when I was little."

"O my Lord ! have mercy on my
parents, as they brought me up
when I was little."

The Quran 17 : 24

FOREWORD

In 1932 Al-Haj Qassim Ali Jairazbhoy published a free booklet entitled *The Greatness of the Holy Quran and Sayings of Prophet Muhammad*. In it, amongst others, there was a chapter on the Sayings of Hazrat Ali, son-in-law of the Holy Prophet Muhammad. The booklet was very well received all the world over, and he had since published a second edition of the same, revised and enlarged.

I had the privilege of going through a considerable number of the Sayings of Hazrat Ali as compiled by him, and it appeared to me at once that its publication as a separate treatise will be a boon to the world of religion. It was therefore on my suggestion that the learned author, Al-Haj Qassim Ali Jairazbhoy, is having

it published under our Mission, and we hope that its service will be appreciated by all earnest seekers after truth.

*Secretary,
The Woking Muslim Mission
& Literary Trust.*

AZEEZ MANZIL,
BRANDRETH ROAD,
Lahore, May 1937.

ALI THE CALIPH

The huge task of the moral and social reformation of the world which the Prophet Muhammad undertook, under the orders of God, needed a longer time to be worked out in detail than the brief period of his life. So it pleased God to make four persons, distinguished believers, to succeed him, one after the other, in the leadership of the new Commonwealth so that the tender plant of Islam, under their fostering care, might grow into a deep-rooted tree. These worthy successors were called Caliphs (Arabic, Khalifah). Although the title was later claimed by numerous others who, later, came to be rulers of Muslims, the real Caliphate ended with these four—Abu Bakr, Umar, Osman and Ali—because they really represented in their lives the theocratic principle of the Islamic State. Hence it is that, to distinguish them from the other claimants to this high title, these four have been called—Khulafa Rashedeen or the rightly-guided Caliphs.

Ali, the last of these, was the son of the Prophet's uncle, Abu Talib, on whom had

devolved the responsibility of bringing up the orphan Muhammad on the death of the Prophet's grandfather, Abdul Muttalab. The obligations of this sacred trust Abu Talib fulfilled in a perfect manner. Although he did not actually confess to be a believer in Islam, for about ten years till death removed him from the scene he stood by the Prophet through all those trials that came to the new religion. Not the whole world would he give up this nephew to be punished by the angry tribes of the Quraish. Even when dying, he assembled his brethren around him and commended Muhammad to their protection. Worthy son of a worthy father, Ali was one of the first believers in Islam and, undoubtedly, he was the first among the youths to respond to the call of the Prophet. Ali was only a boy of ten when he formally joined the faith and took the oath of standing by the Prophet through thick and thin. On the death of his father, when he was a young man of twenty, he was in somewhat straitened circumstances owing to the disabilities of the new faith. It was then the Prophet's turn to do a little service to the family which had meant so much to him.

Although Ali had been, throughout his childhood, informally brought up in the Prophet's household, from that time onward the Prophet formally undertook to support him. When, some three years later, life in Medina became unbearable for the Believers, almost all of them had left the city, the Prophet also being commanded by God to leave it, it was Ali who occupied the Prophet's bed to frustrate a murderous plot against the latter's life. After the Prophet had departed, Ali was left behind to return to the people whatever they had deposited with him.

About the second year of the flight, when Ali was nearly twenty-five, the Prophet gave Fatima his twenty-year old daughter to him in marriage, thus cementing the close tie that bound the Prophet to this noble family. From cousin, therefore, Ali became the son-in-law of the Prophet, the only son-in-law who has left any progeny to connect himself with the Prophet, in the absence of any male descendants, and thus to be called Sayyids, or masters, as a term of respect.

As the Medina period of the Prophet's mission was full of wars of defence and of

reprisals, the bravery of Ali manifested itself in physical feats. Beginning from the battle of Badr, the first encounter of the Prophet with the angry and aggressive leaders of the Arab pagans, and continuing until the death of the Prophet, he was the Prophet's right hand man in all military undertakings. In the most difficult encounters, he had the privilege of being the standard-bearer of the Islamic forces. In single combats, Ali was invincible. It is on this account that the people came to use the catch-phrase "La fata illa Ali" *i.e.* "Ali is the only youth." The most famous triumph of Ali in warfare is the one connected with the siege of Khaibar. Both Abu Bakr and Omar having failed one after the other to accomplish the capture of its fort, Qamus, the Prophet said: "To-morrow the standard will be in the hands of a man who will capture the fort, and who loves God and His apostle, and whom God and His apostle love."—And Ali, to whom these confident words refer, was found equal to this prophetic expectation.

Also at the fall of Mecca, Ali was considered a worthier standard-bearer of Islam than Sa'd bin Ubaida. In short, he was in the thickest of

every battle that Islam had to fight, excepting one, *i.e.*, Tabuk, from which he had to keep away owing to the Prophet's strictest orders to that effect. Whenever pluck and extraordinary courage with Islamic calmness were needed, Ali was remembered by the Prophet. Accordingly, when the Quranic announcement forbidding idolaters from performing the pilgrimage to Mecca was to be proclaimed at the pilgrimage assembly in the ninth year of the Hijira, Ali was charged with this momentous task. Not only this. As he stood by the Prophet at the darkest hour of his career as a Prophet, so he had to perform the saddest task of arranging the Prophet's funeral because other stalwarts of Islam, like Abu Bakr and Omar, had, immediately the Prophet breathed his last, to plunge heart and soul into the rescue of the Islamic Commonwealth that was in danger of extinction as soon as the news of the Prophet's death was made known in the city and abroad.

At the death of the Prophet, Ali, like his wife, Fatima, was so overwhelmed with grief that, for some time, he retired altogether from public life. After the first spell of grief had passed, and particularly after the death of his

wife, Fatima, he participated in all the deliberations and the affairs of State. During Omar's Caliphate, no important affair of State was settled without his advice. As a sign of his great love and affection for Omar, Ali gave him his daughter in marriage. On Omar's death, Ali's name was among the six electors from whom the next Caliph was to be chosen by a majority vote. The majority, however, going in favour of Usman, Ali was one of the first to stretch his hand as a pledge. At the last and extreme moment of Usman's reign, when the insurgents' attitude towards the Caliph became threatening, Ali ordered his son, Hasan, to keep guard at the gate of the Caliph.

On the death, or rather martyrdom of Usman at the hands of the insurgents, after a few days of confusion Ali was elected Caliph. It was a difficult time, during which Ali had to steer the course of the Muslim Commonwealth. If the first two Caliphs—Abu Bakr and Omar—had to save Islam from external enemies, it was reserved for Usman and Ali to save it from reactionary forces from within. The machinations of the hypocrites within had already succeeded in creating a misunderstanding among

the sincerest Believers. These intrigues were so strong that they sent Ayesha, the Prophet's wife, and her brother into two different camps—the latter siding with Ali and the former opposing him and siding with the Mu'awiah and others who on, it may be admitted here, more or less plausible grounds, would not accept Ali as Caliph. In the fury of the civil war that broke out, many precious lives were lost, but Ali showed both courage and magnanimity. His love for the Believers' lives was so strong that he hesitated at every step that he took. Indeed, it was his magnanimity that at last, after the battle of Jamal, won over the chief companions of the Prophet, including Ayesha, but Mu'awiah, the governor of Syria, held out to the last. Ali's energies being seriously diverted by the open revolt of the *Kharijis*, who in reality were the root cause of all the political troubles that weakened the Khilafat, he was not only unable to recover Syria from Mu'awiah, but also lost Egypt to the latter. Thus, before his very eyes, Ali had to witness the sad spectacle of the disintegration of the Islamic Theocracy, which he had seen being gradually built up from the time of his master and chief—the Holy Prophet Muhammad.

Although the spiritual forces of Islam appear in this manner to have lost control over the affairs of men, yet what actually happened was that these were simply driven underground to form the leaven, so to speak, that was to vitalize the social life of humanity henceforth from beneath. It is remarkable, indeed, that, while Ali's caliphate witnessed the disintegration of the political Caliphate, it is with him that the mystical tradition of Islam connects itself. The fact of the matter is that it is the Will of God that spirituality should control the affairs of men only in an obscure manner in this world. Only once, in the whole of history, was God to demonstrate patently the spiritual control of affairs mundane, and this was during the latter part of the ministry of the Prophet Muhammad.

Abu Bakr and Omar simply continued this open Kingdom of God on Earth founded by the Prophet, but this was not destined to last. The spiritual forces had again to hide themselves behind the veil for truth-seeking men to discover. Even the genius of Ali (Ali, who had basked during his whole life in the sunshine of Islam) could not avert this course. His political failures served only to strengthen his faith (and

also that of all True Believers) in the spiritual destiny of the Muslim Community—which by that time was safe, not only from external attacks but also from internal uprisings, not to say revolts. A willing instrument in the hands of Providence, he exerted himself politically, as long as it was necessary in the interests of Islam, as a spiritual force struggling to take root.

As if to demonstrate this fact, on the background of Ali's political failures the world has been presented with a vast treasure of wise aphorisms and spiritual truths coming from him. The following pages, containing as they do some of these precious gems, will show the reader the spiritual height and the moral energy of the man whose political career ended in a compromise with the rebel Mu'awiya, and whose life was cut short by a dastardly assassination at the hand of a desperate reactionary, in the year 661 of the Christian era, at the rather early age of 63.

The Prophet had said: "I am the city of knowledge, and Ali is its gate." Undoubtedly, the privilege of being the constant companion of the Prophet and of being a witness to so

many of his revelations and exhortations was not shared by any other single companion. The understanding of the Islamic life, as set forth in his sayings, must therefore be a great help to all students of the religion.

نه تنها عشق از دیدار خیزد
بس‌اگیں دولت از گفتار خیزد

“Not through sight only is love lit—
For gracious words will kindle it.”

CONTENTS

	<i>Page</i>
FOREWORD	vii
ALI THE CALIPH	ix
1. KNOWLEDGE AND WISDOM	1
2. GOOD AND EVIL DEEDS	4
3. GREED AND AVARICE	7
4. SELF COMMAND	8
5. WEAKNESS	<i>ib.</i>
6. GRIEF	9
7. RELAXATION	<i>ib.</i>
8. COWARDICE	<i>ib.</i>
9. STUPIDITY	<i>ib.</i>
10. HUMAN WORTH	10
11. VANITY	<i>ib.</i>
12. BACKBITING	11
13. AGGRESSION	12
14. ENVY AND MALICE	<i>ib.</i>
15. ENMITY TO TRUTH	<i>ib.</i>
16. AUTOCRACY OF OPINION	13
17. USURPATION	<i>ib.</i>
18. RELIGIOUS WAR	<i>ib.</i>
19. CIVIL WAR	<i>ib.</i>
20. SUSPICION	<i>ib.</i>
21. TALKATIVENESS	14
22. MODESTY	<i>ib.</i>
23. CHEERFULNESS	<i>ib.</i>

	<i>Page</i>
24. GOOD SOCIETY . . . . .	. 14
25. PATIENCE . . . . .	. <i>ib.</i>
26. FORBEARANCE . . . . .	. 15
27. INTERCESSION . . . . .	. <i>ib.</i>
28. HONOUR . . . . .	. <i>ib.</i>
29. TIMIDITY . . . . .	. <i>ib.</i>
30. DIVINE HELP . . . . .	. <i>ib.</i>
31. MEANS OF REDEMPTION . . . . .	. <i>ib.</i>
32. TRUST . . . . .	. <i>ib</i>
33. WARNING . . . . .	. 17
34. LIKES AND DISLIKES . . . . .	. <i>ib.</i>
35. KNOWING AND NOT KNOWING . . . . .	. <i>ib.</i>
36. DEFECTS AND SHORTCOMINGS . . . . .	. <i>ib.</i>
37. POSITION OF MAN . . . . .	. 18
38. INCLINATION TOWARDS THE WORLD . . . . .	. <i>ib.</i>
39. BENEFICENCE . . . . .	. 19
40. CHANGE OF CIRCUMSTANCES . . . . .	. <i>ib.</i>
41. CHIEFTAINSHIP . . . . .	. <i>ib.</i>
42. HEALTH AND RICHES . . . . .	. <i>ib.</i>
43. JUST CONDUCT AND HUMILITY . . . . .	. 20
44. ENDURANCE . . . . .	. <i>ib.</i>
45. HYPOCRICY . . . . .	. <i>ib.</i>
46. CONTENTMENT . . . . .	. 21
47. FRIENDSHIP AND ENMITY . . . . .	. 22
48. PIETY . . . . .	. 23

	<i>Page</i>
49. FORGIVENESS	24
50. GOOD MANNERS AND HABITS	<i>ib.</i>
51. DOING GOOD TO PEOPLE IN THEIR ABSENCE	25
52. GENTLENESS	<i>ib.</i>
53. ABSTINENCE	26
54. CHARITY	<i>ib.</i>
55. TRANSGRESSION	27
56. CONSULTATION AND COUNSEL	<i>ib.</i>
57. WISDOM AND IGNORANCE	<i>ib.</i>
58. SECRETS	<i>ib.</i>
59. LIBERALITY	28
60. SILENCE AND SPEECH	<i>ib.</i>
61. OBEDIENCE TO GOD	29
62. DIRECTION TO THE RIGHT COURSE	<i>ib.</i>
63. THE PROPHET AND THE QURAN	<i>ib.</i>
64. TRUE AND FALSE SUPPOSITION	30
65. JUSTICE	<i>ib.</i>
66. BEGGARY	<i>ib.</i>
67. ANGER	<i>ib.</i>
68. VIRTUE AND EVIL	31
69. RASHNESS	<i>ib.</i>
70. VAIN HOPES	<i>ib.</i>
71. DESIRE	32
72. FORTUNE AND MISFORTUNE	<i>ib.</i>
73. GENERAL SAYINGS	<i>ib.</i>

KNOWLEDGE AND WISDOM

1. Knowledge is a noble heritage.
2. Wisdom is a stray-camel of a believer, you must catch hold of it, even if it be from a hypocrite.
3. No one should feel ashamed, if he be asked about something of which he has no knowledge ; of saying that he does not know.
4. No one be ashamed of learning something, when he has no knowledge of it.
5. Understand a news when you hear it with the understanding of guarding it, not with the understanding of a mere narration because the narrators of knowledge are many, while its protectors are few.
6. There is no knowledge like meditation.
7. Knowledge is better than wealth.
8. Knowledge guards you ; but you guard wealth.

9. The expenditure diminishes wealth, whereas knowledge is increased by expenditure.
10. Knowledge is a loan which can be advanced on credit, with which man earns obedience in his lifetime and the beauty of which is marred after one's death.
11. Knowledge is ruler and wealth is governed by it.
12. Amassers of wealth are all dead whereas the treasures are existent, while the scholars live to eternity.
13. Verily these hearts get tired as the bodies do, therefore seek for them the choice wisdom.
14. Every receptacle gets narrower when something is poured into it excepting the receptacle of knowledge which gets all the more wider.
15. When God wishes to disgrace someone, knowledge is debarred from him.

16. You must not say about something you know not about, nor all about that which you know.
17. God did not make it obligatory on the ignorant to acquire knowledge, until He had not made it obligatory upon the learned to teach.
18. Knowledge is of two kinds : the natural knowledge and the knowledge acquired by hearing; the latter is not advantageous without the former.
19. There is a news in the Holy Quran about what has gone before you and news about that which would follow you and guidance about the state in which you are.
20. There is no nobility like knowledge.
21. Severance from knowledge is the excuse of the frivolous.
22. Two persons have inordinate appetites : one who is after knowledge and the other who is after wealth.

23. Time passes like the sailing of a cloud, therefore catch hold of the moments of good.
24. He whom his deeds put back his nobility of lineage will not put forward.
25. The meanest of knowledge is that which appears on the lips and the noblest knowledge is that which appears in limbs and organs.

GOOD AND EVIL DEEDS

26. Deeds with piety never diminish and how could that which is accepted by God be minimised?
27. There is no merchandise like goodly deeds.
28. There is no piety like the hesitating of one on an occasion of doubt.
29. There is no worship like the fulfilment of duties.
30. The wasting of time is a choking.
31. Giving up of sin is easier than asking for repentance.

32. The fruit of excess is repentance, the fruit of prudence is safety.
33. Keep aloof from disobedience of God in privacy because the witness Himself is the judge.
34. The suppliant devoid of goodly deeds is like the Bowman without a bowstring.
35. The world is the house of passing towards the abode of permanence ; in the world there are two kinds of men : one who has sold his soul in it and therefore has caused it to perish, and the other who has bought his soul and therefore liberated it.
36. Verily hearts are vessels, therefore the best of them is one which is the best container.
37. Do not be one of those who hope for the Hereafter without any deeds with them and delay repentance with long hopes.
38. The deeds of men here, in their lives, are the ideals of their future life.

39. The one who does not offer thanks to you should not keep you away from practising good deeds, because one who does not profit himself directly from those good deeds may thank you for them.
40. One who lengthens hopes spoils his deeds.
41. If God, glory be to Him, had not threatened us for disobedience, even then thanksgiving for His bounty makes it obligatory upon us that He should not be disobeyed.
42. When ends of His bounty reach you, then you should not make the farthest end free from yourself by meagre thanksgiving.
43. One who seeks after an object either gets the whole of it or a part of it.
44. Practise good deeds and do not despise even a part of them.
45. Out of the noblest deeds of a noble man is his overlooking and forgetting of what he knows.

46. There is no nearness through supererogatory deeds when they approach so near as to harm the obligatory ones.
47. Chide an evil-doer with the reward of the good-doer.
48. One who is pleased with the deeds of a people is like unto one who is one of them and on every one who enters a falsehood, fall two sins, the sin of acting upon it and the sin of being pleased with it.

GREED AND AVARICE

49. He who wears the garment of greed holds himself in contempt.
50. Greed is a slave eternal.
51. Most of the places where one is knocked down lie concealed in greed which can be compared to that she-camel which appears to be pregnant, but is not.
52. The greedy is in the fetters of disgrace.
53. Verily greed is an unending path and an unfulfilling surety.

54. Avarice is a disgrace.
55. He who has adopted greediness has disgraced himself.
56. Most of the wisdoms have their altars under the glitter of the sword of avarice.
57. The avaricious are in the custody of insult and disgrace.
58. Calamity upon calamity is a sign of the fact that thou dost not take care to withhold thyself from avarice.
59. If food is destined to mankind, then the less the avarice the better.

SELF-COMMAND

60. He who exposes his defects desires disgrace.
61. One who puts his tongue in command over himself regards his own self base.

WEAKNESS

62. Weakness is a calamity in itself.
63. The weakest of the men is he who lacks strength to acquire brothers and still weaker is one who loses even those he has acquired.

GRIEF

64. Grief is one of the aiders of time.

RELAXATION

65. One who relaxes his efforts loses his rights.

COWARDICE

66. Cowardice causes deficiency by slow degrees.

STUPIDITY

67. The greatest indigence is stupidity.

68. The heart of a fool is in his mouth.

69. The heart of a stupid is behind his tongue.

70. Do not associate yourself with a fool for he embellishes his deeds to you and he wants you to be one like him.

71. One of the aspects of stupidity is haste before the possibility of an occurrence.

72. The gentleness with a fool increases helpers against him.

HUMAN WORTH

73. The price of every man is what adorns him.
74. One whose worth has not been appreciated perishes.

VANITY

75. The most dreary land is vanity.
76. Nothing is more dissolute than vanity itself.
77. Vanity prevents increase of wisdom.
78. The vanity of a person with himself is one of those causes that envy his reason.
79. Give up the boast for thy noble birth, and throw aside thy pride and vanity. Think of thy grave, the place through which thou shalt have to pass, always remembering that thou takest as thou givest, and reapest as thou sowest.
80. Vanity is sufficient for one's destruction, and self-sacrifice is enough for one's nobleness and philanthropy.

81. Vanity identifies only a fool, while humility characterises a wise man.

BACKBITING

82. He who tells others' things to thee does certainly carry thy tales to others, and he who tells that a certain man has abused thee does indeed himself abuse thee.

83. Do not speak ill of those who are dead, as it is a great sin to do so.

84. Do not criticise the thing which thou dost not know, as it is possible that thou mayest be unaware of many of its correct details.

85. Do not discard a thing with which thou art unacquainted, as it is possible that thou mayest not yet have heard of many of its inherent qualities.

86. The tongue is a beast; if let loose bites.

87. Backbiting is the effort of the weak.

88. One who obeys the backbiter loses a friend.

AGGRESSION

89. One who begins with aggression cuts his own palm (hand).
90. The day of the tyrranised against the aggressor is harder than the day of the aggressor against the aggrieved.
91. One who unsheathes the sword of aggression is killed with it.

ENVY AND MALICE

92. Do not envy the virtues of any people, rather be one of them, so that thou mayest attain to Heaven.
93. Do not torment thy brethren with malice, rather keep enmity mixed with pardon, and thou shalt get thy deliverance.
94. Envy in a friend is a disease of friendship.
95. I wonder at the carelessness of the envious for the safety of their bodies.

ENMITY TO TRUTH

96. One who shows enmity to truth faces destruction.

AUTOCRACY OF OPINION

97. One who puts forward his opinion autocratically is destroyed.

USURPATION

98. The usurped stone in a house is a pledge for its destruction.

RELIGIOUS WAR

99. The religious war of a woman is her being good towards her husband.

CIVIL WAR

100. In civil war be like a three-year old camel which has got no back so that it could be ridden upon and has got no udder so that it could be milked (meaning thereby one should keep aloof in civil war).

SUSPICION

101. He who haunts places of vice is suspected.

102. He who puts himself in places of suspicion, ought not to blame those who think evil of him.

TALKATIVENESS

103. One who talks much commits many mistakes.

MODESTY

104. One whose mistakes increase his modesty decreases.

105. He whom modesty clothes people do not see his defects.

CHEERFULNESS

106. Cheerfulness is the spice for friendship.

GOOD SOCIETY

107. Mix with the people good, a mixing that, if you die in the midst of them, they may weep over you, and if you live, they may yearn for you.

PATIENCE

108. Patience is the grave of defects.

109. Bear grief and annoyance patiently, you will be satisfied always.

110. Patience is bravery.

111. No faith is like modesty and patience.
112. The patient does not lack victory even if the time be long with him.
113. Patience is of two kinds—enduring with patience of what you dislike, and patience over the loss of what you like.
114. Patience repels the night and day.

FORBEARANCE

115. Forbearance and deliberateness are twins that produce loftiness of ambition.
116. To adopt forbearance in opposition to the ignorant and the rude adds to the number of one's friends and sympathisers.
117. Take with patience the disagreeable drink of forbearance as it is the outcome of wisdom and the fruit of knowledge.
118. He who is angry with you for his meanness and folly is to be prevailed over by your knowledge and forbearance.

119. Mildness and forbearance sew the lips of a fool.

INTERCESSION

120. The intercessor is the wing (hand) of the seeker.

HONOUR

121. With the bearing of provision for others, honour necessarily follows.

TIMIDITY

122. A timid fellow never succeeds in his designs.

DIVINE HELP

123. Help descends in proportion to burden for others.

MEANS OF REDEMPTION

124. Out of the means of redemption of great sins is aiding the aggrieved and relieving the afflicted.

TRUST

125. Do not trust one who gets grieved very soon.

WARNING

126. One who warns you is like unto one who brings you good news.

LIKES AND DISLIKES

127. One who hastens towards the people with a thing they dislike they would say, as regards that which they know not.

KNOWING AND NOT KNOWING

128. One who gives up the phrase "I do not know" places in his body, where the wound is mortal, would be hit.

129. People are enemies of what they do not know.

DEFECTS AND SHORTCOMINGS

130. Conceal the shortcomings of the virtuous, because none of them stumbles, but the hand of God is there which raises him up.

131. One who looks into the drawbacks of his own self does not occupy himself with the defects of others.

132. One who looks into the defects of the people and disapproves them and afterwards likes for himself, it is he who is a fool.

133. He who took care of his own defects kept from finding fault with others.

POSITION OF MAN

134. (i) The position of man is in proportion to the quantity of his intention ;

(ii) and his truthfulness according to his courage ;

(iii) and his bravery according to his disdain for ignoble deeds ;

(iv) and his energy in proportion to (his care of what is sacred and inviolable) indignation.

INCLINATION TOWARDS THE WORLD

135. A little inclination towards the world in spite of what you see of it is foolishness.

136. When the world is favourable to man, it lends him the beauties of another person, and when it turns away from him it takes away the beauties of his own self.

BENEFICENCE

137. Censure your brother with beneficence and return his evil with gift.

138. Do not be ashamed of giving little because refusal is still lesser than that.

CHANGE OF CIRCUMSTANCES

139. In the change of circumstances lies the knowledge of the essence (worth) of men.

CHIEFTAINSHIP

140. The instrument of chieftainship is the spaciousness of bosom.

HEALTH AND RICHES

141. It does not behove a person that he should rely upon two qualities, health and riches; sometimes you see him healthy and all of a sudden he is sick, sometimes you find him rich and all of a sudden he becomes needy.

142. For everybody in his riches there are two partners, the inheritor and the vicissitudes of time.
143. The most highly estimated riches is giving up of desire.

JUST CONDUCT AND HUMILITY

144. With a just conduct vices are curbed down and with humility bounty completed.

ENDURANCE

145. The little on which you endure is more desirable than the abundant which brings grief.

HYPOCRICY

146. One who is niggardly of his honour should give up hypocrisy.
147. He who shows himself to be poor always remains poor.
148. He is a great sinner who seeks the pleasure of people through the displeasure of God.

149. It is highly objectionable for one to be pious and faithful only outwardly.
150. It is very disgusting that one should reproach others for evil deeds and keep them from vices, but indulge oneself in them whenever one retires to privacy.

CONTENTMENT

151. He who adopts the middle course never becomes poor.
152. One who is content with the gift of his Lord never grieves at what he loses.
153. No riches is a greater destroyer (apeaser) of hunger than contentment with little means of subsistence.
154. Contentment is wealth which never exhausts.
155. Contentment is a sword, which never gets blunt.
156. Being content with an excuse is more dignified than getting it verified.

FRIENDSHIP AND ENMITY

157. Oh my son, beware of the friendship of a fool who while desiring to benefit you injures you.
158. Oh my son, beware of the friendship of a miser, because he removes from you that which you stand most in need of.
159. Oh my son, beware of the friendship of a vicious because verily he sells you in exchange for a paltry substance.
160. Oh my friend, beware of a liar because he is like unto a mirage that brings nearer to you that which is far off and removes away that which was near to you.
161. Your friends are of three kinds and your enemies are of three kinds:—
Your friends—Your friend, the friend of your friend and the enemy of your enemy.
Your enemies—Your enemy, the enemy of your friend and the friend of your enemy.

162. The friendship of the father is relation amongst the sons.
163. Relationship towards friendship is more in need of than friendship towards relationship.
164. Love your friend with gentleness, perhaps some day he may turn your enemy and hate your enemy with gentleness, for it is possible he may turn your friend some day.
165. Friendship is an acquired relationship.
166. Losing of friends is like the condition of a stranger.
167. One who is lost by his nearest relation is appointed to remotest ones.
168. The hearts of men are like wild beasts, one who allures them they approach him nearer.

PIETY

169. Nothing is nobler than piety.
170. Piety is an armour.

FORGIVENESS

171. The worthiest of the people for forgiveness is the most worthy of them for punishment.
172. When you get power over your enemy then present forgiveness to him, as thanksgiving to God for the power over him.

GOOD MANNERS AND HABITS

173. No companion is like the beauty of manners.
174. Manners are like garments in interwoven stripes of different colours (glorious).
175. No heredity is like manners.
176. Oh people, take upon yourselves the discipline of yourselves and let them not get themselves accustomed to their habits.
177. The choice of the noble qualities is the beauty of manners.
178. And no inheritance is like good manners.

DOING GOOD TO PEOPLE IN THEIR ABSENCE

179. Do good unto others in their absence, so that they do good unto you in your absence.

GENTLENESS

180. The first reward of one's gentleness is that people are his helpers against the foolish in conduct.

181. Gentleness is the nearest of relations.

182. Gentleness is a virtue and precaution a good luck. Be cautious in an act so that thou mayst gain the object.

183. What is needed is the gentleness of temper but not so much as to be taken for weakness. There must be a little hardihood, but not so much as to make one pass for the ill-tempered.

184. He who does not adopt gentleness in earnestness can never become gentle; similarly he who does not acquire knowledge with labour can never become a scholar.

ABSTINENCE

185. Abstinence is the crown of all other virtues.
186. Abstain from the world, as it is a place of death and not of life and its purity is adulterated and its pleasure leads to disaster.
187. It is enough for thy warning that thou shouldst abstain from the things which thou dost not like for thy self.
188. Abstinence is wealth.

CHARITY

189. When you stand in need, trade with God with charity.
190. Offer hospitality to the gifts of God with charity.
191. Charity is an efficacious medicine.
192. Charity is the embellishment for poverty and gratitude is the embellishment for wealth.

TRANSGRESSION

193. The worst kind of provision for the Hereafter is transgression over the people.

CONSULTATION AND COUNSEL

194. One who consults men becomes a partner of their wisdom.

195. Money which gives you good counsel is never lost.

196. And no helper like counsel.

WISDOM AND IGNORANCE

197. No riches like wisdom.

198. No wealth is more remunerative than wisdom.

199. You will not find an ignorant but exceeding the due limits or falling short of his duty.

200. And no poverty like ignorance.

SECRETS

201. One who hides his secret his welfare is in his own hand.

202. The bosom of a wise person is the chest of his secrets.

LIBERALITY

203. Liberality is more kind than mercy and positions are made greater by extending favours.

SILENCE AND SPEECH

204. Man is concealed underneath his tongue.

205. When the intellect becomes perfect, speech is diminished.

206. Abundance of silence produces awe.

207. Speak to people and you would know them. Verily man is concealed beneath his tongue.

208. The tongue of the wise is behind his heart.

209. The speech is in chains as long as you have not talked with it, and if you have once talked with it, you are in its chains, therefore store your tongue just as you store your gold and silver, for many a word has snatched away a bounty and brought retribution.

210. One can not conceal anything, but that it appears in the slips of one's tongue and the sides of his face.

OBEDIENCE TO GOD

211. The least which is obligatory upon you for God is that you should not ask assistance with His gifts against disobedience.

212. No obedience for a creature in disobedience for his Creator.

DIRECTION TO THE RIGHT COURSE

213. The safeguarding of experience is the outcome of one's being directed to the right course by God.

214. There is no leader like the directing of God to the right course.

THE PROPHET AND THE QURAN

215. Your Prophet is the translator of your wisdom and your Book is the most eloquent of that what speaks about you.

TRUE AND FALSE SUPPOSITION

- 216. One who thinks good of you, his supposition is true.
- 217. It is quite unjustified to decide against the trustworthy with supposition.

JUSTICE

- 218. Justice increases mutual loving intercourse.

BEGGARY

- 219. He who has expressed his need has to be content with his disgrace.
- 220. They say that there is shame in a profession while I say to them that shame lies in beggary.
- 221. He who makes too many requests loses his honour.
- 222. He who avoids requests maintains his honour.

ANGER

- 223. Swallow anger just like a draught of syrup, because, as far as its end is concerned, I have never seen a drink more refreshing than this.

224. Do not be angry with those who complain against or reproach thee, because if what they say is true, then it is thy fault, and thou art being punished for it in the world (so thou must be thankful for it).

VIRTUE AND EVIL

225. Evil gathers together all the defects of vices.

226. He is not a victor who has himself fallen victim to sin and one who exceeds in vice is the vanquished.

227. Reap the vice from the bosom of another, by rooting it out from your own first.

RASHNESS

228. Rashness is a kind of madness, because verily its owner repents and if he does not repent his madness is established.

VAIN HOPES

229. The vain hopes blind the eyes of perception.

DESIRE

230. Desire is a key of grief and conveyance of toil.

231. Verily, for the hearts there is passion and reclining towards inclination. Approach them from the side of their desires, because the heart where it dislikes becomes blind.

FORTUNE AND MISFORTUNE

232. One who begins to complain of a misfortune which has befallen him, begins complaining of his Creator.

233. Fortune follows one who does not go after it.

234. One who endures misfortunes prospers.

GENERAL SAYINGS

235. Beware of the leaping of the noble, when he is hungry and the base when he is oversatiated.

236. Many a saying is more piercing than a springing (assaulting with a spring).

237. One who flings himself in a whirlpool is drowned.
238. People do not leave out anything from their religion for seeking to do good but God opens that which is more injurious than that.
239. The missing of a need is easier than asking for it from one who is unworthy of it.
240. The people of the world are like stars, they are carried while they are asleep.

